Pac. Theo. Sem.
Reading Room

THE PACIFIC

VOL. LXV. SAN FRANCISCO AND BERKELEY, JUNE 30, 1915 No. 26.

THE BUTTERFLY AND THE ETERNAL MYSTERY.

I hold you at last in my hand,
  Exquisite child of the air;
Can I ever understand
  How you grew to be so fair?

You came to this linden-tree
  To taste its delicious sweet,
I sitting here in the shadow and shine
  Playing around its feet.

Now I hold you fast in my hand,
  You marvellous butterfly,
Till you help me to understand
  The eternal mystery.

From that creeping thing in the dust
  To this shining bliss in the blue!
God, give me courage to trust
  I can break my chrysalis, too!

—Alice Freeman Palmer.

Pacific Theological Seminary Berkeley, Calif.

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

$1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

W. W. Ferrier, - - - - - - - - - - Editor
2716 Hillegass Avenue, Berkeley.

WAR PROFITS.

A Birmingham correspondent of the London Times points out that mere assurances that employers are not making extravagant profits or any profits at all will not suffice to allay the feeling among workmen that they are not being fairly treated. The employer, he believes, must be eliminated; and the men must know beyond doubt that they are working for the state. It is said in way of commendation that in Leeds a factory is being managed by an executive committee of engineering employers on behalf of the government, the managers not having any financial interest for the time being. And it has been suggested by some that employers be given an interest on their capital not exceeding what they made before the war.

All in all it is evident that workingmen are not going to agree to the demands made on them unless the profit from their increased labor and the fruitage of their self-denial go to the government and not to individuals.

They are right; and no employer should desire to pile up profits out of that for which so many at the front are giving their lives.

It isn't pleasant to contemplate—the people of a great nation like the British wrangling over war profits and thus endangering the national existence! What if the socializing of certain industries during the war should advance socialist ideas? Far better that should result than that Great Britain should fail to put forth her full strength in supoprt of what her people believe to be a righteous cause.

But in this, as in so many things in the conduct of the people of every one of the warring nations, we see that in dividualism which is proving the curse of mankind everywhere. It is at the front in our own land. Paul said long ago: "Let no man seek his own, but each the other's good."

The King James version of the Bible uses the word "wealth" instead of "good." It conveys inadequately the meaning of the Greek word; but it is a translation well worth keeping in mind in this commercialized, money-making age.

Jesus, it is claimed by an ever-increasing number of people, taught and practiced a higher altruism than is found among his followers today with but a few exceptions.

Isn't it a time when people everywhere should be asking themselves very seriously whether self is not first with them and everybody else second? If Paul was right in his pronouncement and we go on insisting, in our blindness, that we are living up to the highest, then only through the most awful tribulation will we be led up into that which is truly Christian.

There wouldn't be any war in Europe today if for the last half dozen decades nations had been living up to Paul's words, "Let no man seek his own, but each the other's good."

There would be no more industrial war if people were living in accordance with those words.

If some one asks, Well, how shall we bring the world up to that level? our answer is, perhaps that is one of the things to which God will lead us by means of this awful catastrophe. We may see the way more clearly when this war is over and be more inclined to walk therein.

THE TROUBLESOME SECOND COMING BELIEF.

Last week the Editor of The Pacific received from a Southern California layman a letter which reads as follows:

"Inclosed please find check for $2.50, which pays for The Pacific to date. Please discontinue the paper, as its teaching has now so far departed from what is plainly written in scripture, that I no longer care to have it enter my home. I do this with regret as I realize that you cannot please everyone, and I am sorry that the paper is now being used to undermine the faith of the people in the authority of the Bible. Your last article in which you say that you do not believe 'in any coming again of Christ to the earth except in spirit,' gives the direct lie to Christ's words, 'In like manner as ye have seen me go, I will come again.' Trusting you may return to the simple faith in God's Word * * *."

This letter indicates the need for instruction in biblical matters. Never perhaps was there a time when scripture was more misinterpreted to the damage of the church. Some of our Methodist and Presbyterian friends tell us that several of their influential churches in Southern California have been greatly divided and damaged and that some of the smaller churches have been practically ruined by the propaganda of certain organizations which have been especially active in Los Angeles and all Southern California latterly. These beliefs have laid hold even of people of considerable education and of large participation in business affairs; and it is time that pastors and churches in all denominations see to it with more concern in not a few communities that those portions of the Bible which people are prone to misunderstand are explained in the light of the best scholarship and spirituality. It is highly important also that men and women be led to distinguish between the essential and the non-essential. It is no exaggeration to say that a Congregational council could not be assembled in any part of the United States which would hold as an essential article of Christian faith belief in the corporeal personal second coming of Christ either before or after a millennium. If two candidates were to come before any such council and one should state his belief in such a visible coming and the other should say that he believed only in a spiritual coming both would be ordained.

Our Southern California brother erroneously quotes as Christ's words these words in the first chapter of the Acts of the Apostles, "Ye men of Galilee, why stand ye gazing up into the heavens? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

This is a favorite passage with those who believe in the visible second coming of Christ. But many of our most spiritual Bible scholars declare that they misconstrue it.

For example the Rev. Dr. James M. Campbell of Avalon, California, that devout and scholarly man, writer of many books welcomed all around the world because of the high scholarship and spirituality shown therein, writes concerning this verse in his book on "The Presence": "The emphasis is not to be put upon the form of his going or coming, but upon the fact that he was to come just as really as he had gone."

The Rev. Dr. Milton S. Terry, one of the most eminent of theologians in the Methodist Episcopal Church, for many years Professor of Christian Doctrine in Garrett Biblical Institute, says in his book "An Exposition of the Principal Doctrines of the Holy Scriptures": "The angels did not even say to those who saw Jesus ascend that they should behold his return; but they simply assured them that as surely as Jesus had gone into heaven even so should he come again from heaven."

Both Dr. Campbell and Dr. Terry state that the Greek words **hon tropon** should be translated **even as.** The expression **hon tropon** is found in seven other passages in the New Testament and in none is it employed in a modal sense. It would be absurd to so take it in any of these other passages. For instance the expression is found in the 37th verse of the 23d chapter of Matthew—in the words of Jesus to the Jews: "How often would I have gathered thy children together **even as** a hen gathers her chickens under her wings." No one would entertain for an instant the thought that the words indicate the outward form in which Christ was to draw spiritual wanderers to himself.

Dr. Campbell—in his book on The Presence, which we commend to our readers as something of high value—asks concerning Jesus, "Did he come back? Did his disciples find him again?" and replies: "Nothing can be more certain. They saw him come amid signs and wonders manifold. By mistaking the signs for the thing signified, they for a time missed the meaning of his advent. But the scales fell from their eyes and he became discernible to them in a spiritual sense."

Dr. Terry in his brief study of the doctrine of the Coming refers to a large number of scripture verses and says: "Nothing in these words or in any statement of scripture bearing on the subject necessarily teaches that the coming of Christ or of his kingdom is of the nature of a spectacle that is visible to fleshly eyes." And as to the epistles to the Thessalonians he says: "There is nothing in either epistle that naturally or necessarily carries the thought of the reader beyond the time of the generation then living." In a paragraph on "The End of the Age," Dr. Terry writes after considering certain passages: "We are persuaded that if no dogmatic bias had come in to influence interpretation, and these and parallel scriptures had been permitted to explain themselves, there need have been no difficulty in perceiving that Jesus most positively affirms the end of the age and the triumphal coming of the Son of man as occurring in the near future, before that generation should pass away."

It is not our aim at this time to consider the passages of scripture so often quoted in support of the visible personal second coming, but to indicate what the belief is of many of the leaders of Christian thought, and so to show that the Editor of The Pacific is in good company with respect to his attitude on this question.

Writing in recent years on "The Realities of Christian Theology," Professor C. A. Beckwith of our theological seminary in Chicago, said:

"The Second Coming is to be conceived of as the ethical ideal of the relation of the living Christ to men. If we bring together the several features of the New Testament presentation on this subject, and interpret them in the light of experience, we have to regard this coming of Christ as the manifestation of his presence and glory throughout the dispensation for the redemption of men, the establishment of the Messianic Kingdom, and thus the increasing and final overthrow of all that is hostile to the will of God. According to its nature and purpose, the exaltation of Christ must proceed to an ever and more complete embodiment of itself in human society until a finality is reached."

No other book on theology is so extensively used today as that by W. N. Clarke, who was for many years Professor of Christian Theology in Colgate University, a leading Baptist educational institution. Professor Clarke writes in "Outlines of Christian Theology": "No visible return of Christ to the earth is to be expected, but rather the long and steady advance of his spiritual kingdom. The expectation of a single dramatic advent corresponds to the Jewish doctrine of the nature of the kingdom, but not to the Christian. Jews, supposing the kingdom of the Messiah to be an earthly reign, would naturally look for the bodily presence of the king; but Christians who knew the spiritual nature of his reign may well be satisfied with a spiritual presence, mightier than if it were seen. If our Lord will but complete the spiritual coming that he has begun, there will be no need of a visible advent to make perfect his glory on the earth."

The following from the new book by Dr. Josiah Strong, the great social service advocate, entitled "The New World Religion," will be illuminating as to several of the pictorial expressions in the Scriptures:

"What is habitually spoken of in the Old Testament as a divine 'visitation,' 'the coming of the Lord,' or 'the day of the Lord' proves to have been a providential event wrought by natural means or human agency, like a drouth, or a scourge of locusts, or an invading army.

"Isaiah pictured the fall of the heavenly bodies and the derangement of sun and moon in order to emphasize the greatness of the day of the Lord and of his coming in fierce anger. These descriptions are altogether explicit, but no one imagines that any such disturbances of nature took place at the destruction of Babylon, and of Bozrah, the capital city of Edom. Can any one tell us why certain expressions which are recognized as figurative in the Old Testament should be regarded as literal in the New? The frequent 'coming of the Lord' in judgment in the Old Testament, even when he 'rode on a cloud' and 'was seen' flying on the wings of the wind, is not considered a bodily and visible coming of Jehovah. Why should the coming of the Lord in the New Testament, even though 'he cometh with clouds and every eye shall see him,' be something wholly different from 'the coming of the Lord' in judgment in the Old Testament? Why should the one be personal and miraculous while the other is not? Why should the same expressions be figurative in the earlier usage and literal in the latter? Some people are under the impression that it is a mark of special piety to understand the Scriptures literally, and that to explain an expression as figurative is to explain it away. But the Master, on occasion, reproved his disciples for understanding him literally (Matt. 16:5-12). At the trial of Jesus there were two 'false witnesses' who testified, 'This man said, I am able to destroy the temple of God, and to build it in three days.' These witnesses were veracious, but 'false' because they understood Jesus literally. Those who interpret the apocalyptic sayings of Jesus literally do violence to the principles of rational exegesis, utterly misunderstand the Christianity of Christ, and are forced to adopt a false philosophy of life."

And finally Dr. Strong says: "Every manifestation of the Christ, whether in judgment, or in deliverance, or in consolation, or in the furtherance of truth and justice, or in the triumph of reform, is a 'coming of the Son of Man.' "

We listened to two sermons last Sunday on The Second Coming. Each preacher referred to it in his announcement as "The So-Called Second Coming of Christ," thus indicating his position in advance. These sermons were by Drs. Aked and Brooks, pastors of the First Congregational churches of San Francisco and Berkeley respectively. Dr. Aked's subject in full was "The So-Called Second Coming of Christ and the Imagined End of the World." He said that "Christ never spoke of the end of the world"—that, properly translated, the Greek words meant the end or the consummation of the age; and that what Jesus meant by the consummation of the age or ages was the ending of one age or period and the beginning of another. Before his time there had been different Jewish ages, and these long series of movements were to find their consummation in the beginning of a new age—the one of the kingdom of Christ. Dr. Aked considered verse after verse of Scripture and showed, no doubt conclusively to his hearers almost without exception, that words about "the end of the world," which some persons claim to yet have their fulfillment, were actually fulfilled in the generation in which they were uttered. A lone auditor arose just before the benediction and tried to discuss the question.

Dr. Aked, in his discourse, gave considerable attention to the "Presence"—to the Christ now here and ever coming, and expressed himself as not waiting for any future final coming.

Dr. Brooks, in the opening words of his sermon in the evening of the same day, said: "Jesus never speaks of the end of the world, but of the age," and his conclusion after an examination of various verses of Scripture was that the only second coming was a spiritual one. He stated, however, that the spiritual coming in the lives of individuals and in the institutions of earth did not actually preclude a final physical coming.

Dr. Brooks showed how the idea of a personal, visible return of Christ, in the minds of the early disciples, had grown out of Judaistic ideas—the Old Testament ideas obscuring the conception of Jesus. It was stated by him also that these second advent ideas are based on pessimistic conceptions; that they leave out of account the words of Christ that the kingdom is like leaven; that they leave out also the Fourth Gospel, running through and through which is the thought of the kingdom as a present spiritual reality.

THE RISE OF INFANT MORTALITY IN ENGLAND.

The London Times stated recently that for several months there had been an alarming increase in infant mortality—in London alone the children dying at an excess rate of two hundred a week more than at ordinary times. Statistics show that this is general throughout England and Wales. At the same time it appears that the number of births is much less than aforetime. In Greater London the number each week is about 500 below the average for five years.

This increase in infant mortality The Times thinks is due in part to the probable less care given because of the war, there being few doctors and nurses in civil life, and these much over-worked. Other causes named are the increase in the industrial employment of married women, and the lack of agencies for looking after young children while mothers are away from home. A reader of The Times has suggested something which she believes is responsible for a good many of the early deaths and also for many before birth—"the grinding anxiety and terror which so many women are suffering with those they love at the front." She writes: "I have not the figures before me, but I should not be surprised if the loss of life to the nation since last November is not greater among infants than among men employed in fighting the enemy."

CASH REGISTER DECISION.

The Pacific expresses no opinion of its own on the Cash Register prosecution by the government, but quotes here a review of the case by The Religious Telescope, of Dayton, Ohio, the organ of the Church of the United Brethren in Christ. What is here given is of considerable weight, coming from the source from which it does come, and may be of some value in helping people to make up their minds as to the justice of the prosecution. The Telescope said editorially last week:

"Without opportunity to know the merits of the accusation, the prosecution seemed unfair from the start. Although there was a federal district court in Dayton, the Government compelled all the defendants to go to Cincinnati for trial, at great inconvenience and immense expense. Not a Montgomery County man was allowed on the jury. Apparently the judge was biased against the company. We cannot say that the defendants were convicted in advance, but it looked that way.

Conviction followed. Twenty-seven officials, including John H. Patterson, president of the company, were sentenced to pay fines—with considerable variety in the severity.

"The case was carried to the court of appeals, which remanded it back to the federal district court for a rehearing. The appellate court knocked out two-thirds of the charges, and found error in the remainder. This error consisted in the exclusion, at the original trial, of all testimony as to the conduct of competitors of the Cash Register. The court of appeals declared that such evidence should have been admitted.

"The next effort of the Government was to have the appellate court's decision reviewed by the Supreme Court of the United States, rather than take it back to the federal district court. The prosecutors feared a retrial because of the evidence that had been rejected before, but which would come in the next time through decision of the court of appeals.

"But the United States Supreme Court refused to interfere, and so declared on Monday, June 14. It is unlikely that the Government will press the suit further. It would be impossible to secure conviction if both sides were told. The first trial investigated only the conduct of the National Cash Register, with nothing as to its provocation.

"We are not defending the ethics of this great company, nor condemning the company for its alleged shady ethics. But we desire to see any defendant have a fair trial, and the first trial was grossly unfair. The way in which the matter is viewed by those close at home is expressed in the following extract from an editorial in the Dayton Journal:

" 'We hope the day will come when the whole history of the assault upon this great industry will be given to the world. The ugly methods used to undermine the N. C. R.

by those who attempted to steal from them every patent right, the hold-up schemes evolved to tax this successful enterprise, the personal attacks, the conspiracies and the dark-lantern methods resorted to in an effort to bring failure and destruction upon all that had been built up here in Dayton by the genius of Mr. Patterson, should be put under the glaring searchlight of publicity, that all the people may know.

" 'The so-called "prosecution" of the officers of the N. C. R. has cost the company approximately a million dollars. It has been the policy of Mr. Patterson in times of general depression, instead of reducing his working force, to increase it, to build in such periods great additions to his plant and become the leader in the march out to prosperity. The overwhelming combination of civil and criminal prosecution tied his hands. Every effort had to be concentrated in defense. Hundreds of working men and women were forced out of employment, hundreds of thousands of dollars usually appropriated for advertising was not available. An enormous payroll, that meant happiness and contentment for hundreds of families, that meant prosperity for our merchants and the whole city, had to be cut. In fact, progress and prosperity for thousands of people was directly and indirectly affected.' "

THE REV. B. FAY MILLS IS A PRESBYTERIAN NOW.

By a unanimous vote Mr. Mills was received into the Presbytery of Chicago on Monday of last week. Afterwards at a meeting under the direction of the local branch of the Federal Council of Churches he said:

"This is the first time for many years that I have addressed an audience as a minister of the gospel of Christ.

"When I left the church I did not condemn it. I simply ignored it, as it ignored me. I did, however censure and criticise it; but I have ceased that now, for I have found that the church compared with any other organization, is the purest in the world."

"There is worldliners, selfishness, and even quarreling in the church but when you compare the church with any other association or society, you find it to be the purest, cleanest and greatest organization of the whole universe."

The Chicago Record Herald says: "He told of the processes of thinking by which he changed from his so-called liberal views to orthodox views concerning the deity of Christ and other fundamentals of the Christian religion."

The Continent, a paper of large circulation among Presbyterans, and published in the interests of that denomination, says concerning Mr. Mills: "He has realized that he was trying to feed himself and others on husks, and coming to himself, he has returned to the riches of a gospel which has never undertaken to heal the hurt of the world slightly or with delicate means. This is the purport of the new confession of faith which Dr. Mills has very humbly made to the Presbytery of Chicago, asking to be received once more into the evangelical ministry under the most rigid construction of the orthodox creed—the creed of a divine Redeemer and an atoning cross. Certainly from two aspects this is an episode to enlist praise—in the first place because of the singular and convincing new proof that 'restless are our souls until we rest in Thee'; in the second place because of the lively anticipation of power yet to be exerted by Dr Mills as he returns with fresh testimony out of his own trials to the ministry of reconciliation. That he should r- appear in the arena of America's religious life preaching t faith which temporarily he sought to destroy is bound t impress deeply the popular mind, and the second period of his evangelistic ministry may well be more fruitful than the first."

In an article in The Advance last week Mr. Mills wrote: "I have grown spiritually and theologically, until I now heartily believe in the Deity of Christ, the unique, spiritual revelation and authority of the Hebrew and Christian Scriptures and the other essential teachings of the orthodox Christian church.

In some respects my views have never varied from these doctrines, but in certain particulars they have been divergent from them and even antagonistic to them.

While in some respects my practical, experimental and theological developments overlap one another. I think I can most clearly state my position by observing this threefold division, and will, in these articles, follow this general outline."

He told then how he had devoted himself to study, meditation and prayer some years ago here in San Francisco and Oakland in order that he might discover an essential, simple, practical and universal rule of life, that, if obeyed, would solve all of man's individual and social problems. "At last, one day it dawned upon us, expressed by both of us almost simultaneously—Absolute Trust as the Fixed Attitude of Mind and Perfect Love as the Unvarying Practice of the Life. For our motto we chose the comprehensive question, What is the Loving Thing to Do? the answer to which we believed would answer all practical questions. As a definition of religion, we adopted the idea, phrased by Mrs. Mills, Religion is that fine sense of soul which connects the individual with Universal Purpose.

"These general statements we believed to constitute what we called The Gospel for an Age of Unrest. We developed a complete ethical application of these principles to every form of individual and social activity, and I announced that I was now ready to preach this "gospel" where doors might be opened for it. The message consisted of a call to men of all forms and no form to practice these teachings, which consisted in the amplification and application of the Sermon on the Mount and the thirteenth of First Corinthians. Little by little we developed what I believed and believe to be a worthy universay philosophy of the Unity of Life, that is, of the One Perfect Principle expressing itself through many forms, and we illustrated this by the teachings of many ancient and modern sages and scriptures, from the Bhagavad Gita to Emerson. Everywhere I found ears willing to listen, my audience rooms for my lectures and lecture classes being frequently overcrowded. In Los Angeles, where I have held my nominal residence for twelve years, Mrs. Mills and I have been surrounded by hundreds and even thousands of the most devout and lovable people in the world, while I have given courses of lectures and conducted these schools of the conduct of life in a majority of the larger cities of the United States.

"I still believe our Rule of Life is perfect, and our philosophy to be approximately true, but I perceive that they can both be perfectly and inspiringly stated in the Christian phraseology, while neither or both of them constitute a genuine gospel. Every religion that satisfies the need of the individual, and marches in any large social sense, must have a comprehensive and impregnable philosophy, or rea-

son why it is true—a simple, practicable and complete rule of life and a gospel which shall at once be a sufficient reason why its practice should be undertaken and a powerful stimulus to its adoption. This gospel was what has been lacking with us. We stated our gospel—"It works;" that is, the practice of the rule would save the individual and produce a new spiritual era. This also is true, but it is not glad tidings, it takes no account of the depravity and helplesness of the ordinary human nature and its gives an insufficient impulse to righteousness or essential enthusiasm to any exceptional people who need it the least.

"In a most remarkable fashion we have been led to a full acceptance of the essential and complete revelation of God, only in Christ.

"Not only have I been stirred by my own need for a human revelation outside of my personal experience, but the world's need has laid hold upon me with resistless power. The cataclysmic upheaval of the world-war, producing almost a world-chaos and possibly to eventuate in calamity beyond our present conceptions; men's hearts everywhere failing them for fear; the economic revolution shaking Christendom like earthquake upon earthquake; my introduction behind the scenes of our worlds of business and politics and society and beholding at first-hand the unlicensed greed and selfishness and corruption; the laxity of the marriage tie with thousands of homes wrecked upon the rocks; the lack of any prevalent sense of moral authority, until there seem to be no ten commandments, either west or east of Suez; the increase of crime and vice and insanity and suicide—all these and other facts of the present hour have thoroughly convinced me that this is not an earth whose regeneration may be expected day after tomorrow according to my optimistic prophecies, but a lost world where all have sinned and come short of the glory of God, helpless and hopeless save through some demonstration in history of an essential redemption and salvation."

"THE BILLY SUNDAY OF JAPAN."

A Tokio correspondent furnishes an interesting account of the evangelistic work carried on in Japan by Mr. Seimatsu Kimura, and some account of his life as given by the evangelist himself. Mr. Kimura spoke at one of the meetings of the Congregational ministers of San Francisco early this year. We quote from the Tokio correspondent:

"Close by the houses of Parliament, within which members were discussing the question of China, there stood a big tent, fronted and flanked by many bright-colored Japanese banners. Through the flaps came the sound of a man's voice, pleasant, resonant and powerful. The voice was exhorting the audience to come to God and be saved.

The correspondent on his way to the Diet, stopped at the entrance of the tent. A little group of smiling welcoming Japanese were there.

"Who is that man speaking?" was asked.

"Why, don't you know?" came the answer. "That's Kimura, the Billy Sunday of Japan."

At the same moment the notes of a Christian hymn sung in chorus filled the great tent and bursting without caused hundreds of persons to stop, listen and inquire. They were informed that it was all a part of the great Christian evangelistic movement now under way throughout Japan, and that Seimatsu Kimura, the young revivalist of Japan, friend and student of Dwight L. Moody, was conducting the Tokio meetings.

The picture was much the same as American revivalist meetings, with the added interest lent by the rich-colored, flowing kimono, the black hair of the Japanese women, the occasional clatter of the wooden shoe, and the many-hued Japanese decorations.

The music ceased. Then a Japanese with regular, handsome features, medium in height, rather stockily built, dressed in European clothes, stepped forward from his co-workers on the platform and began to talk in Japanese. He began quietly, but soon his voice rose and his face changed as becoming more impassioned he discoursed eagerly upon the theme of salvation. Leaning forward and shooting out a clenched fist before him, the evangelist cried to the men: "You students of Tokio, sitting there on your Webster's dictionaries, you think you are fine and mighty indeed. You think how much better you are than other people; but, I ask, have you found the love of Jesus Christ?"

Then turning to the young women he shouted: "You with your pretty kimonos and pretty faces—think you, perhaps, that you are saved by these things alone? Prepare yourself ere it is too late. Come into the kingdom of Jesus Christ and be saved." Then he went on hammering away at the different sections of his audience, gesticulating violently at times, moving nervously back and forth upon the platform, jumping up and down, crouching to his knees, and especially using his wonderful black eyes and his expressive face to bring home the thought he was trying to communicate.

Suddenly he flung his right arm upward toward a sign which rested above the platform and read it both in Japanese and English.

"Christ for the citizens of Tokio! The citizens of Tokio for Christ!"

"Harken to the words, my brothers and sisters. My aim is to convert to Christianity every one of the 60,000,000 souls in Japan today. I believe in sudden conversions. Come here now, and give me your hand as an emblem that you have accepted the faith."

A number of persons walked up to the revivalist and accepted Christianity. Then there was more music and the correspondent was introduced to the Sankey of the Tokio revivalist movement. He is called "Vio" Sakai, because he loves the violin and as Sankey was singer for Moody so Sakai is the player for Kimura.

The following day the correspondent was told by the revivalist himself something of his life and something of his hopes for the future.

Seimatsu Kimura, who is known by his American friends as Henry Kimura, was born in Japan about 40 years ago.

"I was the son of a wine seller," he said, "and when I was a boy of sixteen I was kicked out of my house. I sold newspapers to earn enough to eat. At the age of sixteen I was converted to Christianity and somehow since then, life has gone on happily and fruitfully. I think, as I told Dwight L. Moody one day, that it is a case of Philippians 4-19. 'But my God shall supply all your need according to his riches in glory by Jesus Christ.'"

"I was one of three children," he went on, "and of my brothers, Seishiro Iwamura (adopted by the Iwamura family) is now preparing for Sunday school service by studying at the Theological Seminary at Hartford, Conn. And, I would like to note, my other brother and my father and mother have been converted.

"When I was 19 years old I went to the United States to learn how to win souls. Dwight L. Moody was holding revivalist meetings in Southern California, and so big were the crowds that I had a hard time trying to hear him. But I said to the big policeman at the door: 'Look here, Mr. Po-

liceman, I have come 5,000 miles to hear Mr. Moody and you must get me in.'

"That was how I first met Mr. Moody. I stayed close up by him and when he left for the North it was I who carried his satchel. Mr. Moody was astounded to find me following him on to the train and was more astounded when I told him that I was going with him. I told the great preacher that I wanted to become an evangelist. I asked him what school I should go to. I said I had asked two people and they had given me different advices. Mr. Moody said: "If you ask five people you will have five different advices. There is only one being who can advise you truly and that is God! And I said to Mr. Moody at once: "It's all decided. I'm going to the Moody Institute at Chicago.' "

Mr. Kimura was getting interested in his reminiscences and was punctuating his story with some of his expressive gestures.

"Mr. Moody looked up at me and said: Young man, how much money have you got?' I answered: 'Mr. Moody, I have got 35 cents.' The great evangelist looked me over with a good deal of astonishment 'Well,' he ejaculated, 'how do you ever expect to study two years in Chicago on 35 cents?' And I said quickly: 'Mr. Moody—Philippians iv., 19.'

"Mr. Moody smiled broadly and he sang out to one of his followers: 'Please remember this young man. He is going to Chicago to study.' When I got to Chicago I found a scholarship awaiting me."

Mr. Kimura came back to Japan and proceeded to have six years of evangelistic work with the Japanese people. He told his friends to give him "the most broken-down old church in Japan." There were only thirty-five members when he started, but there were three hundred when he finished. Then he resigned to take up bigger evangelistic work, and in June, 1914, he went to the United States, stopping at Honolulu long enough to convert over a thousand Japanese to Christianity. "There is one thing I have learned from Yankees, you Americans," declared Mr. Kimura, as a pleasant aside, "and that is your 'sticktuitiveness.' "

It was in Denver that Kimura first saw Billy Sunday. "It was the first time in twenty-five years that I had such an experience," he said. "I wept six times in one hour on hearing him." He joined Sunday's meetings at Des Moines and during three weeks attended over fifty meetings.

Kimura cam back to Japan in April of this year and began to take part in the great evangelistic campaign. He has been talking to big crowds and every week for the next year and a half is filled with engagements. When he preaches he often uses a blackboard upon which he writes the texts of his sermons. This method, he said, made things much clearer to everybody. Sometimes, when his voice fails he uses a megaphone. He found that preaching two or three times a day in the vigorous manner he uses was very tiring so he goes to bed every afternoon to prepare for the evening sermon.

"I try to make things as simple as possible for everybody," he said, "and I think nobody ever goes to sleep when I'm preaching. Especially, I'm after the backsliders. I'm after them all, everyone of the 60,000,000 people."

The Pacific learns from Dr. Johnson who is superintendent of the Methodist Episcopal Church work among the Japanese on the Pacific Coast that there has been considerable criticism in Japan of Mr. Kimura's methods. It is feared that with none or but little preparation of the soil the gospel seed sown may not take much root and the outcome be rather damaging in many instances.

Some years ago Mr. Kimura was a student for a short time in the University of California and at the College of the Pacific at San Jose.

NATIONAL MISSIONARY CAMPAIGN.

A new impetus to all forms of missionary work is expected to be the result of the National Missionary Campaign of 1915 and 1916, which is being organized by the interdenominational Laymen's Missionary Movement. The most important feature of the Campaign will be a series of seventy-five great conventions to be held in cities in all parts of the United States, from October next to April 1916, and the Campaign will culminate in a National Missionary Congress in Washington, D. C., April 26th to 30th, 1916.

Every important missionary agency in the country, home as well as foreign, is co-operating with the Laymen's Missionary Movement in the organization and conduct of the Campaign. Several denominational Laymen's Movements and other affiliated organizations are making special plans to reap the benefit of the Campaign in their own churches and among their own men.

To consider new world conditions and America's enlarged responsibility.

To project plans looking toward the accomplishment of our whole missionary duty.

To emphasize the adequacy of the Gospel to meet modern social conditions.

To increase the spiritual power and efficiency of the local church.

To secure the general use of the best methods of missionary education and finance.

To inspire laymen to take their part in the extension of the Kingdom of Christ.

Convention committees have been organized, or are being formed in all of the cities where conventions are to be held and these will have the aid of an experienced executive secretary for several weeks prior to the date of the convention. It is proposed that a Campaign of education shall be conducted in connection with the work of promoting and organizing the convention and that the executive secretary shall remain on the field, wherever possible, for several weeks following the convention, to direct the carefully planned work of conservation and extension. In connection with the educational side of the Campaign there will be a wide distribution of practical missionary pamphlets and other literature.

In the cities where conventions are to be held and in the immediate territory, there are probably 25,000 churches. There are almost as many more churches in the outlying sections of the seventy-five conventions districts, each of which covers a wide area, in some cases an entire State. So far as possible all the churches in each convention district will be invited to send their best men to the convention as delegates and there is no limit to the number of delegates from a church. Each convention will last from two to three days. The programs will be educational and inspirational and the topics will be grouped about the main objectives.

Three or more teams of speakers will be required to carry out the convention programs, as during most of the time from October to April two or three conventions will be held simultaneously in different parts of the country. Teams will be made up of men who are authorities on both home and foreign missionary work and on effective church activities. Many secretaries of mission boards will be on the teams and

a number of missionaries are being recalled from foreign fields to serve as speakers. Not only will all branches of mission work abroad be discussed, but the problems of home missions will have an important place on the program of every convention. Qualified speakers will no doubt review the effect of the war in Europe, on missionary work abroad.

During the National Missionary Campaign of 1909, and 1910, conducted by the Laymen's Missionary Movement, there were 75 conventions and the delegates numbered about 75,000. There has been a large increase in missionary interest, intelligence and giving since the first campaign, but the opportunities for extension increase everywhere, so fast, that the resources of the missionary agencies cannot keep pace.

Those who have visited convention cities to consult groups of men with reference to the Campaign, have found unusual interest and readiness to co-operate. The plans for co-operation which are being made by several affiliated denominational organizations are broad, thorough and practical. For these and other reasons, those who are organizing the Campaign believe that the registration of delegates will be very large and the conventions most successful from every point of view.

The conventions begin in Chicago on the 14th of October. The Pacific Coast is reached in February. Spokane, Washington, Feb. 6-9; Seattle, 9-11, 13; Tacoma, 9-11, 13; Portland, Oregon, Feb. 13-16; Sacramento, Calif., Feb. 16-18, 20; San Francisco, Feb. 20-23; Fresno, 23-25, 27; Los Angeles, Feb. 27 to March 1; San Diego, March 1, 3, 5, Negotiations are under way for dates at other places.

SECRETARY WHITE OF THE LAYMEN'S MISSIONARY MOVEMENT ELECTED PRESIDENT OF WOOSTER COLLEGE.

By a unanimous vote, Mr. Campbell White, the Secretary of the Laymen's Missionary Movement, and well-known to many readers of The Pacific, has been offered the presidency of Wooster College, a Presbyterian educational institution situated at Wooster, Ohio. Mr. White is an alumnus of Wooster, of the class of 1890. The Rev. Dr. S. S. Palmer writes in The Herald and Presbyter:

"After graduating he spent several years in India, and was then called home by the United Presbyterian Church to be one of her leaders in a great forward movement. His distinguished services for that Church led to his selection as secretary of the Laymen's Missionary Movement. In this movement he has had a world outlook and has come in touch with the greatest men of this and other lands. His great ability as a platform speaker and as an organizer was soon recognized, and the Laymen's Missionary Movement under his leadership became a great force in the religious world.

"From many quarters suggestions came to the Board that Mr. White, if he could be secured, would make Wooster a strong president. Mr. White felt when first approached that he could not even consider the proposition. When so many people wrote to him, he felt that he must consider whether he would consider it. Before the Board was permitted to vote, Mr. White felt that he ought to explain to the Board his own ideas and ideals for Wooster, and if the Board was not prepared to stand with him on certain fundamental propositions, the matter would not need any further consideration on his part. Among other things he said: First, emphasis must be placed upon the spiritual. He considers this fundamental in education; second, this emphasis upon the spiritual will help the educational and give to it the right place; third, the teaching of the Bible must hold a conspicuous place in the college curriculum; fourth, the primary object of Wooster is not to make preachers and missionaries, but to make Christian manhood and Christian leadership; fifth, the college must aim at thoroughness in every department of work undertaken.

"After speaking on these points for twenty minutes, the Board, without permitting him to leave the room, unanimously asked him to take the presidency.

"Dr. Holden leaves after sixteen years of heroic service. The material equipment of Wooster is of the highest order for a first-class college. Dr. Holden's zeal for Wooster through this long period of service places his name along with those of Lord, Taylor, and Scovel. Each had his work to do. It fell to Dr. Holden to build and to endow on a large scale, in accordance with the demands of a new age."

"THE GRANDFATHER CLAUSE."

When the United States Supreme Court last week by a unanimous decision annulled what is known as "the grandfather clause" in the Oklahoma and Maryland constitutions the negroes won their most important victory since the adoption of the 15th amendment just after the civil war. It is noteworthy that the three justices from Southern states joined with the others in the decision.

The decision on the "grandfather clause" is far-reaching. The Oklahoma law was modelled after the North Carolina and Mississippi laws, which disfranchise many thousands of negroes.

The opinion of Chief Justice White declares that State laws basing the right of persons to vote on the right of their ancestors to vote before the Fifteenth Amendment was passed are illegal, unconstitutional and in-operative.

The court held that States may prescribe literacy and property qualification tests for voters, but they must not be used as a subterfuge, as in Oklahoma and Maryland, to prevent the negro from voting.

Frank J. Guinn and J. J. Beal, Oklahoma election officers, were convicted for preventing negroes from voting in the 1910 Congressional election and sentenced to imprisonment for one year and to pay a fine of $100. They appealed to the Appellate Court at St. Louis, which passed the case along to the Supreme Court without trying it. The lower court was upheld to-day.

The Constitution of Oklahoma, upon which that Territory was admitted as a State, gave something very like manhood suffrage. But prior to the elections of 1910 an amendment was adopted severely restricting the franchise. The amendment read in part as follows:

"No person shall be registered as an elector of this State or be allowed to vote in any election herein unless he be able to read and write any section of the Constitution of the State of Oklahoma; but no person who was, on Jan. 1, 1866, or at any time prior thereto, entitled to vote under any form of government, or who at that time resided in some foreign nation, and no lineal descendant of such person, shall be denied the right to register and vote because of his inability to so read and write sections of such Constitution."

The Government insisted that the "real question involved

is the repugnancy of the standard which the amendment makes, based upon the conditions existing on Jan. 1, 1866, because on its face and inherently considering the substance of things that standard is a mere denial of the restrictions imposed by the prohibitions of the Fifteenth Amendment and by necessary result recreates and perpetuates the very conditions which the amendment was intended to destroy."

The Chief Justice summed up the opinion of the court in these words:

"There seems no escape from the conclusion that to hold that there was even possibility for dispute on the subject would be but to declare that the Fifteenth Amendment not only had not the self-executing power which it has been recognized to have from the beginning, but that its provisions were wholly inoperative because susceptible of being rendered inapplicable by mere forms of expression and resting upon no discernible reason other than the purpose to disregard the prohibitions of the amendment by creating a standard of voting which on its face was in substance but a revitalization of the conditions which, when they prevailed in the past, had been destroyed by the self-operative force of the amendment.,

"We are unable to discover how, unless the prohibition of the Fifteenth Amendment were considered, the slightest reason was afforded for basing the classification upon a period of time prior to the Fifteenth Amendment. Certainly it cannot be said that there was any peculiar necromancy in the time named which engendered attributes affecting the qualification to vote which would not exist unless the Fifteenth Amendment was in view."

The court held that Oklahoma had not meant to provide a literacy test for its voters if the restriction as to those qualified to vote in 1866 was illegal and hence struck down that test, although stating that, standing alone, such a test is constitutional.

The reading test was stricken out along with the grandfather clause. Chief Justice White said the plain meaning of the Oklahoma Constitution was that the reading test should not be used to disqualify lineal descendants of voters prior to 1866. As this would be accomplished in many cases by continuing the reading test without the offensive exemptions, the whole provision was killed.

In the Maryland case the court awarded damages to three negroes, to be paid by election officials of Annapolis, who had refused to register them.

The court held that these election officials could not ignore the potency of the Fifteenth Amendment in striking out the word "white" as a qualification for voting, and that this amendment applies to municipal elections as well as to Federal elections.

Chief Justice White, who announced the court's decision, is a Southerner and was in the Confederate army.

Trust me! Truth is still at war,
Just as in the hard old time,
With a thousand things that are—
Births of woe and food for crime;
Still to vindicate the right
Is a rough and thankless game;—
Still the leader in the fight
Is the hindmost in the fame.

—Houghton.

CHRONICLE AND COMMENT.

There are eight theological seminaries in Chicago.

The Fourth Presbyterian Church property in Chicago is valued at $800,000.

The Knights Templar of Pennsylvania have barred from membership in their order all persons connected with the liquor business directly or indirectly.

The people of the United States spend more than three wheat crops a year for intoxicating liquor. We annually spend for liquor fifty per cent, more than the value of the entire corn crop. Our annual liquor bill is, in round numbers, two and one-half billions of dollars.

The daily papers have reported the Rev. Dr. Goodspeed, the pastor of the First Presbyterian Church of Oakland, to have said in a sermon: "Our attitude toward the European war is one of pretense. We have selfishly taken advantage of others' woes to enrich ourselves. While claiming to be neutral we have not hesitated to fill our coffers by filling contracts for war supplies amounting to hundreds of millions, if not billions of dollars. Just now we are promising to furnish one hundred million dollars' worth of shrapnel. In the business of murder shrapnel is our specialty. One shrapnel is capable of killing fifty men. We sell one loaded shrapnel, guaranteed to kill at least fifty men, for sixteen dollars, almost the exact price for which Judas sold his Master. We ought to put an American dollar sign on every dead soldier in Europe."

In a recent address the Secretary of Agriculture said: "Eighty years ago our farms averaged 200 acres; to-day less than 95. Thirty-five years ago 25 per cent of our farmers were tenants and to-day more than 37 per cent. Now the smaller farm, especially the family unit side is an efficient producing unit, more efficient than the large, but it is not as efficient a marketing unit. The small farmer cannot market economically, discover for himself the best market or bargain on equal terms with the buyer. Better organization of the affairs of his community is imperative. Separate individual action is ruinous to him and expensive for us. We are looking for investigators in the field of production and in the field of marketing in the landgrant colleges of the nation, for leaders competent to organize and direct co-operative enterprises and to develop community consciousness.

The war is causing the people of Europe to ask themselves some serious questions. The following is taken from a sermon by a London clergy man recently published: "In this cataclysmic war is Germany being judged for her idolatry of State organization and State power? for her satanic ambition? her rattling of the dice box of war for supreme world power or downfall? Has England been lolling and loafing in the lap of luxury, dozing in a silly self-conceit and an ignorant contempt of others? Has England in deep selfishness been forgetting God and growing blind to her weaknesses and opportunities, so that God has permitted war's horrors and battle's roar to come to startle her up? Are our sins so deeply rooted and widely spread that God has judge that nothing but war's pitiless pickaxes can stub them up? Let us humbly say, 'Thy judgments, O Lord, are in the earth and we would learn righteousness."

AN ODE TO FREEDOM.

Here in the forest now,
As on that old July
When first our conscript fathers took the vow,
The bluebird, stained with earth and sky,
Shouts from a blowing bough,
In green aerial freedom, wild and high,
And now, as then, the bobolink,
Out on the uncertain brink
Of the swaying alder, swings,
Loosing his song out, link by golden link,
While over the wood his proclamation rings,
A daring boast that would unkingdom kings.

Even so the wild birds sang on bough and wall
That day the Bell of Independence Hall
Thundered around the world the word of man,
That day when liberty began,
And mighty hopes were blown on every sea;
But freedom calls her conscripts now as then—
Calls for heroic men;
It is an endless battle to be free.

As the old dangers lessen from the skies,
New dangers rise;
Down the long centuries to be,
Again, again, will rise Thermopylae—
Again, again, a new Leonidas
Will hold for God the imperilled pass;
As the long ages run,
New Lexington will rise on Lexington,
And many a Warren fall
Upon the endangered wall.

Yet the black smoke of battle, it will pass—
Some time, some time,—like vapor from a glass;
There will be rest for all the weary flags,
And rest for bugles on the battle crags;
Still there will be no rest for man's strong soul;
Before him shines an ever-flying goal;
Still must he seek for freedom evermore,
No halt for any soul on any shore;
Man is the conscript of an endless quest,
A long, divine adventure without rest;
Each hard-earned freedom withers to a bond;
Freedom forever is beyond—beyond!

—Edwin Markham.

SOME FEATURES OF COMMENCEMENT AT OBERLIN THIS YEAR.

One feature of a rousing commencement at Oberlin this year was the re-union gatherings of the classes of the years ending in 5; and of these the classes of '65 and '85 were especially prominent.

Dr. Lucien O. Warner, for many years a munificent benefactor of Oberlin, headed the class of '65. Of its original number of 63 members, 29 are still surviving, of whom about 15 were present at the reunion. Most of them were young looking for a Jubilee reunion. Dr. Warner said that a majority of the surviving 29 were women, "Thus illustrating the scientific truth of the survival of the fittest." Mrs. Warner sat beside him at the Alumni dinner in Warner Gymnasium, where all the Alumni and their friends were in a manner the guests of Dr. and Mrs. Warner, who had given the building.

But the real lions of the occasion seemed to be the class of '85; for Charles M. Hall of aluminum fame and wealth was a member of this class; and his will bequeaths $3,000,000 to his Alma Mater. The class was led by Mr. Johnson of Cleveland, also a member of the class, and administrator of the gift. He brought with him a brass band; but the three million talked so loud that the band was hardly noticed.

The class of '75 was well represented; and among its members present was Dr. Thomas McClelland, a former president of Pacific University and now president of Knox College. This class, even though sandwiched between '65 and '85, made a good showing, and were not one whit abashed.

The class of '15, just graduated, has this of interest to Pacific Slope Congregationalists, that one of its members is Edwin Eells, Jr., who is a son of Edwin Eells of Tacoma, and grandson of "Father Eells," Rev. Cushing Eells, D.D. At the middle of June, eighty two years ago, when Oberlin may have been celebrating her fifth commencement, Rev. Cushing and Mary Fairbanks Eells were two months out on their bridal (bridle) tour of 129 days from Freeport, Mo., to Waiilatpu, Oregon Territory. On that same ride Mrs. Mary R. Walker carried with her "Mrs. Lincoln's Botany"; and in her diary she speaks of relieving the tedium of the way by botanizing. Now two of her granddaughters, Elda R. Walker, Ph.D., and Miss Leva B. Walker, have for several years been connected with the Botany Department of the Nebraska State University, one as Assistant Professor, and the other as her associate.

Tuesday forenoon, the 15th inst., special notice was taken of the Hall benefaction. President King mentioned as one ground for rejoicing the fact that for all this great gift, Oberlin had overcome the temptation to become a university. At the President's reception that evening in front of the Finney Chapel, he received touching proof of the esteem and affection in which he is held by all the Alumni. Age has not yet touched his locks with gray, nor wrinkled his brow; and with such a gift in the hands of loyal and competent alumni who will seuure to the college the benefits of the gift while sparing him much of the heavy burden that goes with it, he may well look young. He always seems to be master of the situation and never mastered by it, strong in mind and strong in faith.

The Commencement Address on "North America's World Idea" was delivered by James Alexander Macdonald of Toronto, who later on in the exercises received the degree of LL.D. It was in praise of the peace policy and one hundred years of fraternity between Canada and the United States, and a powerful plea for the extension of such a principle to all international disputes. Some, he asid, thought him dreaming of Utopia; but he added with a vim that left small room for humor, "I had rather live in Utopia than in hell," that is the murderous Europe of today.

The will of Mr. Hall provides a large sum for beautifying the campus and the rescue of the once picturesque, but long defaced Plum Creek along which a driveway is to extend for two miles. The campus is to be cleared of all buildings. The buildings facing the campus on North Main street have been purchased, and are to be removed, except the fine stone Methodist church; but this will be moved from near the center to the north corner. A $500,000

auditorium will occupy the center, for the maintenance of which an endowment fund of $100,000 is provided. The Spear Library will be moved bodily from the campus to a suitable site near the Auditorium. Unthought of things are made possible by this magnificent bequest.

Another gift which would ordinarily have attracted much attention came from Mrs. Dudley Allen of Cleveland for a building for the Botanical Department. Several sums have been contributed for this, among them $25,000 from the late Dudley Allen, $165,000 being the amount aimed at. But now Mrs. Allen pledges this whole amount, while the other amounts already pledged will be used for other desirable purposes, in connection with the Botanical Department.

The spacious Finney Chapel barely sufficed to accommodate all those who were directly interested in the Commencement exercises. The great organ with its sixteen foot pipes oddly recalled the thought of the young lawyer, Charles G. Finney, and his "bass viol" nearly a century ago. His fine ear used to be sorely tried by the singing in the churches; and he promoted church music at Oberlin, and perhaps was the real founder of its musical department.

The concluding feature, Wednesday evening, was the Reunion Concert, given in Finney Chapel by the College Glee Club. A large body of male voices beautifully rendered songs, humorous, sentimental, and devotional.

Of all our halls of learning I can not recall one that has so musical a name to speak, sing, or shout, as Oberlin, unless it be Pomona. May it always be a ringing call to the Good, the True and the Beautiful. God's blessing on the name!

J. E. WALKER.

Tank Home, Oberlin, Ohio, June 17, 1915.

THIRTY-FOUR YEAR'S SERVICE FOR THE CHINESE.

An Appreciation of Miss Harriet Carter.

Miss Carter was for thirty-four years a missionary among the Chinese in Boston. She passed into the other life recently, while seated at her desk in her room after her usual Sunday program of service.

The Boston Transcript said: "The spirit which for seventy-four years had animated the frail little figure had slipped away. Of Boston birth, Miss Carter when only seventeen began to teach Latin and Greek. Charitable work soon called her, but it was not until 1881 that she found her life work. Then she was appointed city missionary to the Chinese in Boston. Ever since then she has been, though she would not have admitted it, an international figure.

"The Chinese who looked to Miss Carter as their guide and friend are numbered by the hundreds. The gifts of these Chinese for Christian work in China, often through the American Board, reach far into the thousands of dollars. One man collected from his fellow-countrymen in America a sum of money large enough to build and equip a fine, substantial chapel in Southern China, which, when finished, he presented to the American Board's South China Mission. Two other men of the Boston Chinese Sunday school returned to China and established a factory, the profits from which they turned over to Christian work.

"Miss Carter's American 'bishopric' took in all New England, for once a member of her school a man was always sure of her interest. She knew whether her proteges were married or single. If the wives were in America she visited them, urged sending the children to school, and helped them to make homes. If the families were left behind in China, she inquired for them and kept an interest in them, though they were unseen. Through her influence many of the men found church connections, Mt. Vernon Congregational Church and Clarendon Street Baptist Church each having a goodly number of Chinese names on their rolls. During 1914 Miss Carter's record shows that she called personally on Chinese in 1,051 places—in twenty-one stores, forty-two restaurants, forty eight homes and 940 laundries."

The Missionary Herald said concerning her influence: "The Chinese she influenced went all over New England and returned to China in numbers, becoming powers for good among their own people. Her Chinese Sunday school, which met for years in Pilgrim Hall, Boston, was an institution known at home and abroad. For two years it stood second in the list of all Sunday schools contributing to the American Board.

When he heard of her death Dr. C. R. Hager wrote from Claremont to an American Board official: "When I think of the great number of Chinese to whom she has not only been a friend but also a mother, I can scarcely realize the great loss that they will feel. The Chinese were wont to call her "Mother," and how often have I heard them refer to her as 'Carter Mother.' Surely 'a great woman' has fallen in Israel today, and her mourners are scattered all over the world; for not only was she a true friend to the Chinese, but the natural leader of all the workers among the Chinese, to whom she was also an inspiration. In imagination I still see her going from place to place with her red New Year's cards and Chinese tracts, visiting the laundries and shops where the Chinese were to be found; and not only the men were the recipients of her visits, but all the Chinese women, wherever located, have reason to remember her ministering visits.

"And once more the South China Mission of the American Board had no truer friend, and year by year she sent not only the contributions of her Chinese school to the Mission, but added to these her own lavish contributions. Many a Chinese preacher, Bible woman, boy or girl, has cause to remember her munificent and generous gifts, even though they were not given upon a millionaire's scale. Then again how many gospel nails she has in all the various chapels that were built in South China, and last but not least, the South China Mission owes her a lasting tribute of praise, for it was practically due to her efforts that the lone missionary of the American Board who had labored for five years in South China did not give up the Mission and join the Presbyterian Mission, from whom he had received a hearty and pressing call. Surely there are many in all lands that rise up and call her blessed.

"One of the great qualities of her character was that she never criticized another. Her work was continually constructive and not destructive, and although others might differ from her and even be at variance with her, yet she went on her quiet way fulfilling a mission not only to her own Chinese school but to all schools of other missions in Boston and elsewhere, no matter of whatever name. She was really the mother of them all as well as the mother of hundreds and thousands of Chinese in America and China. And so we rise up today and call her blessed, for her works do follow her."

False democracy shouts, Every man down to the level of the average. True democracy cries, All men up the heights of their fullest capacity for service and achievement. —Nicholas Murray Butler.

THE FIGHTING MYSTICS OF RUSSIA.

A Warsaw correspondent of the Associated Press writes as follows of some of the men from Russia whom he meets on the battlefields of Europe:

I meet many volunteers in the trenches and the relief depots. They differ from the conscript mujik soldier. A proportion are men of education; all are "conscious" in the sense that they have distinct notions of the war and ideas, often bizarre, but always definite, of its aims and its course; and there are warlike mystics, with adumbrations of great events and Messianic reformations which victory will bring. The mystics mostly come from the Northern Forests. They believe that this is the last war; that it is the Armageddon which humanity has awaited for two thousand years; that it is controlled by a special Providence, and that Russia will win, of course.

There are prophets among the mystics; they have followers; a cult, and even rites. In the armies fighting on the Nida, south of here, has spread the dogma of "Perversion" (Sovrastchenie). "Perversion" is the invention of the soldier Stchepko, who holds—with some reason, it seems—that the world has gone mad. The cause is the seduction of good men by wealth. Russia as the poorest country will cure that. When Russia wins there will be universal poverty and Christlikeness. "Perversion" spread first among peasants on the Upper Volga; but the chief prophet of the cult is a Malo-Russian from Podolia. Stchepko believes that the Germans are the richest people in the world, and therefore the worst; and he adds that, when the Czar's army gets into Germany, the Germans will be redeemed by poverty. This also is plausible.

Against this mystical mujik tendency there is a contrary tendency. This is in the direction of material betterment. The sharper peasants realize that Russia, compared with her enemies, is badly hampered by poverty, lack of roads, and railroads, lack of machinery, organization, thinness of population. They have had object lessons of what trouble is caused to an army by bad roads and few railroads. The result is "civilian volunteering," one of the most hopeful of new Russian initiatives. Peasants, rejected as soldiers, got the advice to do something else to help their country. There is a road-making and tree-planting movement. The tree planting is particularly necesary. As a result of deforestation the Volga-side and other provinces are dessicating into deserts. Now peasant communes, with the cry, "Help the Fatherland," are at work; and on the early spring evenings may be seen gangs of voulnteers planting trees and building primitive bridges over the ravines which everywhere intersect the steppes. These mujiks best of all deserve the favorite praise: "conscious."

INTERNATIONAL PEACE CONFERENCE OF WOMEN JULY 4 TO 7, 1915.

The Peace Congress of Women to be held in San Francisco July 4 to 7 is part of the great world movement of women in protest against all war. The International Conference of Women Workers to promote permanent peace will be held in the First Congregational Church, corner of Post and Mason streets, forenoon and evening sessions being on Monday, Tuesday and Wednesday. The opening session will be at 2:30 p. m. Sunday, July 4.

Mrs. May Wright Sewall of Indiana is the chairman of the committee of organization. Among the well known names of speakers are those of Mrs. A. Hofer Proudfoot of Chicago, former secretary to the Baroness von Suttner; Mrs. Clara Bewick Colby of Washington, D. C.; Mrs. Raymond Robbins of the National Trade Union League; Mrs. Ida Husted the journalist; Mrs. Philip Snowden of England.

Representatives of Germany, Denmark, Poland, South America, China, etc., are speakers on the program.

Of sixteen new peace movements since the summer of 1914, eleven have been organized by women in Great Britain, Denmark, Norway, Switzerland, Australia, and the United States.

The conference called in connection with the Exposition is one of the world movements, which looks toward a world union of women organized to protest against all war, and to promote permanent peace.

There are no dues for membership. The enrollment and attendance are open to all.

NEW CITIZEN'S RECEPTION.

A meeting of unusual character is planned for July the Fourth, Sunday afternoon at three o'clock, in honor of the 2200 foreign-born men who have been naturalized within the past year. The celebration has the hearty endoresment of the Fourth of July Committee appointed by Mayor Rolph, the Society of Sons of America Revolution, the State Immigration Commission and scores of individuals, among whom are Judge Angellotti of the Supreme Court.

The reception will take place in the Young Men's Christian Association building, San Francisco, where a regular Citizenship School has been conducted for some time. A unique program of patriotic music, addresses and responses has been arranged. Gen. C. A. Woodruff, U. S. A., retired, will deliver the address of the day on: "American Citizens"; Mr. J. Emmett Hayden, chairman of the Independence Day Committee, will preside. The meeting is open to the public.

GLEAMS OF SAVING SUCCESS AMONG OUR ORIENTALS IN SOUTHERN CALIFORNIA.

In Santa Barbara, I baptized a young man—Chinese—who has attended our Mission for six years. During that time he has wrought in family service, thus self-supporting and giving generously. He has learned our language sufficiently well to enable him to make his way to graduation from the grammar school. In addition to this he has studied music and is a good amateur singer with a fine, clear, strong voice, and a good performer on the violin. He has, above all, learned of Christ and is an intelligent and stalwart disciple. When I first looked at him, then recently arrived from China, he seemed to me one of the least prepossessing among all our pupils; but Christ has made a man of him, even in his youth, and his bearing, and conversation and action are those of one already a leader in good things.

At Riverside I baptized five Japanese, three young men and two mothers. I also baptized four Japanese children. Notwithstanding the specially hard times in financial affairs, the sum of $150.00 was pledged on the ground, towards the support of the mission.

At Los Angeles, in the Chinese mission, two young men, high school students, have been baptized and received to our church. The Sunday school connected with this church is a feast for the eyes. In the First Japanese church twenty-six have been baptized since Jan. 1st. Three have been received by letter. In this church there are no less

than eight bright young men studying with the ministry in view. To our Bethlehem Japanese church twenty-seven have thus far during this year been received on confession of faith.

At San Diego four young men have recently been baptized and received to our Branch Church. The Lord has provided for us in this work a fine leader in the person of Miss S. M. Sage. A Japanese co-worker has also been provided in a young lady—a recent graduate of the Doshisha, speaking English perfectly, and an earnest, aggressive follower of Jesus. She comes as the bride of one of our Japanese Christians whose return to us is thus a two-fold blessing. W. C. P.

NOTES AND PERSONALS.

Dean Norton of Pomona College, and Mrs. Norton, are located for a time at 2719 Derby street, Berkeley. This is Dr. Norton's Sabbatical year. They expect to go east later this year.

The Pacific announced last week the leave of absence granted the Rev. Dr. Kingman, pastor at Claremont. We have learned since then that he will spend most of the year on the desert—at his cottage at Palm Springs.

Friday evening of this week Dr. Walter Rauschenbusch of Rochester, New York, will speak in the First Congregational Church of Berkeley on the question, "Will the Woman Movement Save Society?" The following Friday evening he will speak on "The Right and Wrong of Socialism."

The Rev. J. R. Knodell has been seriously ill for several weeks at Portland, Oregon. Hearts all over the Coast will go out lovingly toward and prayerfully for Mr. and Mrs. Knodell at this time—greatly loved throughout California, Oregon, and Washington because of many years of royal service.

The Rev. Dr. William M. Brooks, of Los Angeles, who was for forty years president of Tabor College, Iowa, has been spending a few days with his son, Dr. Raymond C. Brooks, in Berkeley. Sunday morning he preached in the First Congregational Church of Berkeley, giving a sermon in which his hearers were greatly interested.

There will be no meeting of the Congregational ministers of San Francisco and vicinity next Monday. Many of them will be at the Exposition that day. All who care to do so are invited to meet at one o'clock at the East entrance to the Horticultural Building and lunch together. The plan is to carry a box lunch and get coffee, etc., in the Hawaiian rooms in that building.

The Congregational Club of San Francisco and vicinity will have a meeting and dinner at the Shattuck Hotel in Berkeley, Thursday evening, July 8. Price one dollar a plate. Dr. Bridgman, the Editor of The Congregationalist, will be the guest of honor and will give the principal address. Other members of the party of Congregationalists from the East will be present. The meeting is for both ladies and gentlemen.

The Rev. Leonidas H. Davis, until recently pastor of Westminster Presbyterian Church, Jacksonville, Illinois, supplied the pulpit of Pilgrim Church, Pomona, at the morning service, June 27. In the evening Mr. Lloyd Lorbeer gave an illustrated address on "Madura and its Missions." Mr. Lorbeer is a Pomona boy, a graduate of Pomona College, who has been doing graduate work at Union Seminary, New York. He goes in September to Pasumalai, a station of the Madura Mission, India, under appointment of the American Board.

Last Sunday evening the Rev. Dr. Brooks of the First Congregational Church of Berkeley spoke on "The So-Called Second Coming of Christ." The following announcement on last Sunday's calendar states that this address will be followed by two others: "Those who make much of the visible, physical 'Second Coming of Christ,' rely on two grounds to prove their case: first, a literal and materiialistic interpretation of Scripture; and second, a pessimistic philosophy. It seems well to examine not only their interpretation of Scripture, but their philosophy also. In the following two sermons Mr. Brooks will attempt to interpret the Christian philosophy of this present life. July 4th, The Christian Conception of the Kingdom in this Present World. An appeal for a larger Patriotism. July 11th, 'The Judgment Days of God.'" These addresses will be in the evening.

A LETTER TO PRESIDENT WILSON AND THE REPLY.

On the 14th of June the Congregational ministers of San Francisco and vicinity adopted unanimously at their Monday meeting a letter to President Wilson framed by one of the ministers, which read as follows:

"We, the Congregational Ministers of the San Francisco Bay Cities, have watched with deep and prayerful interest your attitude in matters pending between this counary and Germany. We have appreciated, in some degree, how serious the task now laid upon you is. Many voices have reached you, and perhaps some have brought more of confusion and embarrassment than wisdom and help.

"We desire to extend to you our hearty congratulations upon the masterful and Christian way in which you have handled these delicate matters. We are gratified that, while you have justly insisted upon the rights of American citizens, you have in no way given occasion for offense, nor have you closed the door against a kindly and pacific solution of our present difficulties. We beg to assure you that you have our confidence, our sympathy and our support. We are persuaded that you have been guided by divine wisdom, and that you have also followed the promptings of a Christian love."

This was signed by the Revs. E. B. Hart and G. A. Charnock, the chairman and secretary, and mailed that day.

A few days ago Mr. Charnock received the following from Secretary Tumulty:

"The President has received your very kind letter of June 14th and has read it with a great deal of interest. He asks me to thank you warmly for your courtesy in writing, and to assure you and all concerned of his genuine appreciation of this expression of confidence and support. He is greatly heartened by your generous words."

MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

The sessions of the Mount Hermon Federate School of Missions will be held at Mount Hermon, July 12 to 17 inclusive. A fine program has been arranged. A Congregational speaker, whose address will add much interest to the program, is Rev. Frederick Goodsell, who on Monday evening, July 12, will give an address on Turkey with stereopticon pictures, he himself wearing the Turkish costume.

The "rally' of the Congregationalists will occur at Mt. Hermon on Wednesday afternoon, July 14, at 3 o'clock, the time set for the separate rallies of the denominations, seven denominations now being federated in the School of Missions. The Congregational ladies representing their denomination on the interdenominational committee are: Mrs. F. B. Perkins of Oakland, Mrs. O. W. Lucas of Berkeley, Miss Laura N. Richards of Saratoga and Mrs. W. C. Morken of San Francisco.

The daily Bible study during the School will be conducted by Mrs. Lewis A. Pier of Palo Alto. The Home Mission text book, "Home Missions in Action" will be taught daily by Mrs. Hallie Linn Hill of New York City, who is the authorized lecturer of Universities and Colleges for the Council of women for Home Missions. Mrs. Hill is a noted summer school lecturer. The Foreign Mission text-book "The King's Highway" by Mrs. Helen Barrett Montgomery, will be taught by Miss Winnifred Willard of Denver, who was at Boulder Colorado, last year, and who is highly recommended as a study course lecturer of rare ability. Mrs. Paul Raymond will give a Normal Course for the consideration of teaching principles and methods as applied to the mission study class. Mrs. Raymond's class will be limited to fifteen. There will be practice work and the text-book used will be "Rising Churches in Non-Christian Lands." Mrs. Kate Waller Barrett, national president of the Home Council of Women in the United States for Immigration, will give two addresses on Immigration and on Tuesday afternoon will hold an open Parliament on the subject. On Wednesday evening, Mrs. Flora Rosenberger will give an address on "The Challenge of Islam." On Thursday evening, Dr. L. B. Wolfe, LL. D., of Guntur, India, will give an address in costume on that country. On Friday afternoon, Mrs. J. H. Harpster of India will speak on "Lace Industry in India."

The fee of one dollar will be the cost of registering for the entire summer school of Missions this year as last. This does not include text books. We are to have a railroad fare of one-and-one-third this year, using the certificate plan. When you buy your ticket to Mount Hermon, ask for Assembly rates, pay full Assembly fare one way going down and take receipt from the ticket agent. This receipt, when signed by Rev. Geo. A. Blair, general manager at Mount Herman, will entitle the holder to obtain return railroad ticket at one-third rate.

MARY E. BAMFORD,
Press-Secretary Mount Hermon Federate School of Missions.

Niles

Our little church was glad to add ten to its membership at the last communion service, seven by letter and three on confession—5 men and 5 women—This included the reception of our former pastor, Rev. F. V. Jones and his wife, and our new pastor, Rev, C. L. Hyde and his wife and daughter. After Mr. Hyde gave the right hand of fellowship to the rest, Mr. Jones did the same to the Hydes. It was a very delightful service.

Mr. J. C. Shinn, Chairman of our board of trustees, and his wife, one of our best Sunday School teachers, were among those coming on confession.

The same evening, three of Dr. Brook's Christian Endeavorers came to us from Berkeley and gave helpful talks.
Christianity and the Individual,.....E. O. Essig.
The Social Message of Christianity .....J. D. Foster
Christianity and the Church.....C. Runkle, Jr.

WASHINGTON.

Activities at Cheney.

Recently a very successful and encouraging local campaign was made for the raising of two year's installments on the loan from the Church Building Society. The amount, $500 for the years 1914 and 1915 was more than made up by a few days' effort on the part of the Church Secretary, H. H. Wikoff very materially aiding in the part of the endeavor.

A church banquet was held on a midweek evening at which a good number of the Church members and friends were present and when a large share of the amount needed was subscribed. The following Sunday the balance was pledged or paid at the morning service when Secretary Wikoff was present as the morning preacher.

The happy result of the effort was especially heartening as the outlook had seemed a bit dubious previous to the undertaking.

The work at Cheney has gone forward to a gratifying degree since the reinvigoration of last September following the long pastorless term of several months.

Indebtedness to the amount of $2500 has been cleaned up, the current and local expenses which are considerable have been met promptly and in full, while some small contributions have gone in for the Apportionment and Missionary Societies.

The membership has been increased by 40 additions, 13 by letter and 27 on confession of faith.

The church has been largely instrumental in securing the co-operation of the other churches of the city, the Methodist and Christian, in the Mid-week meeting. Since March this has been a union service between the churches, the meetings held in rotation at the different places of worship with always a most gratifying good fellowship and unity of spirit and purpose.

There is much reason for happiness and hopefulness in the church. The Rev. Wm. P. Ames is pastor.

The Home.

THE PRESENCE.

When sorrow came like a stormy sea,
And surged o'er me,
I seemed like a ship without a helm
And I wept aloud as the storm roared past,
"Oh, where is God in this awful vast?"
And lo! a voice in my very ear,
Came whispering, "Here!"

—Susie M. Best.

CONFERNING PREFERENCES.

A little girl was showing me her best hat one day not long ago. The hat was trimmed with pink ribbon.

"Pink is my favorite color," said the little girl.

"It is a very good color to have for a favorite," I said.

The little girl looked down at her coat, which was blue. "Blue is my favorite color, too," she remarked.

At that moment a little girl friend in a red dress came along.

"Red is my favorite color, too," the little girl added.

"You have a great many favorite colors," I suggested.

"Yes," agreed the little girl, "I have; any bright color is my favorite color."

She was an eager, happy, merry little girl. Her mother

in speaking of her said, "She gets a lot of fun out of life." She does. I am inclined to think the reason why she does is that "any bright color is her favorite color." There are a number of bright colors; so many that one, at least is almost certain always to be within that little girl's range of vision. If she liked only pink, or blue, or red, or any one bright color, she would miss a great deal of simple satisfaction. She would not get nearly so much fun out of life.

I have a friend who has a garden in which a great variety of flowers grow; from April to October that garden is full of blossoms. "You seem to like to grow any kind of flower," I heard some one say to her recently. "I only enjoy cultivating my favorite flowers."

"Favorite flowers!" exclaimed my friend. "I grow my favorite flowers!"

"Why! You have no favorite flowers," said her neighbor in astonishment.

"O yes, I have," my friend returned. "Every flower is my favorite flower!"

She has a beautiful garden that griend; Long before, and long after, and often in between times, when her neighbor's garden has no flowers in it at all, or only a few blossoms, my friend's garden is a riot of color and fragrance. It is easy to see why—every flower is her favorite flower.

Does not something similar happen in connection with preferences touching more important matters? Does not the man whose favorite author is any good author read more books than the man whose favorite author is some one particular person? Does not the woman whose favorite child-friend is every child-friend have a happier and fuller experience of childhood than the woman whose favorite child is some one particular little boy or girl? And in the realm of manners and morals, does not the person whose favorite virtue, or favorite courtesy is every virtue and every courtesy, both give more and receive more than the person whose favorite virtue or favorite courtesy is only one particular thing? In short, does not the person who likes and enjoys all good things get more fun out of life than the person whose preferences are more limited?—Elizabeth McCracken, in Home Progress.

For The Children.

NOT THINKING.

"Always late to breakfast," said Esther, the maid, as she began to gather up the dishes from the breakfast table, and found Katherine's plate still untouvched. It was ironing day; Esther had a great deal to do, but she must keep the girl's breakfast warm, and stop her work afterward to clear up the table.

That is the way it had been almost every morning since Katherine had come to stay with her Aunt Pauline, while her father and mother were away on a journey. Esther liked children, and was very kind and patient, with the extra work; but she often wished the little girl would eat her breakfast with the others, especially on days like this, when there was so much to do she hardly knew where to turn.

This particular morning, however, things were to be different. Katherine had come sleepily into the dining room when Mattie Harris, the little girl next door, came running in.

"Why-ee!" cried Mattie. "Haven't you had your breakfast yet?"

"Just eating," Katherine laughed, pushing a plate of cookies toward Mattie.

"Won't you have one?" she asked.

'No, thanks; but the table standing like this?" Mattie rattled on. "Our Mary would not like it a bit; it would put back her work dreadfully."

Katherine stopped with a spoonful halfway to her rosy mouth, and looked wonderingly at Mattie.

"Why, I never thought of that," she said. "I don't think Esther minds."

"Maybe she doesn't say anything, but I just know she does!" Mattie declared. "Why, it's ironing day, and that's the day Mary always wants the breakfast out of the way as quick as she can have it!"

Katherine looked up at the kitchen clock swiftly ticking away the minutes.

"We've always boarded," she said, slowly. "I never thought it mattered if I was late. But I've got time to wash up these things myself," she added briskly, slipping from her chair.

"And I'll help," Mattie chimed in promptly.

When Esther came downstairs a little later the kitchen was all cleaned up and the girlies had run off to school. Esther's face brightened. "The lassie means all right," she said, as she wiped off the irons and put them on to heat. "She didn't think—that's all!"

Next morning found Katherine in her place with the others; she looked bright and wideawake; there was plenty of time for play before school, and lessons seemed to go better.

"I like getting up early," she told Mattie at recess. "I feel lots better, and I'm sure Esther was pleased, from the way she smiled when she said 'Good moring;' I never thoutgh, you see, that it made any difference to her."

"Mamma says it is not just thinking that makes most of the arouble, anyhow," Mattie said, giving Katherine's hand a little squeeze. "But I think it's perfectly dear of you to try so hard, now that you know!"—Weekly Welcome.

FINDING GERTIE'S TONGUE.

Gertie is a shy little girl; oh, a very shy little girl. When she comes to visit at her grandmother's house it is sometimes half a day before she can be made to do anything except nod and shake her little brown head when you ask her questions, and another half day or more before she says anything except "yes" and "no."

The older cousins, if they happen to be visiting there too, often make fun of her. "Cat's got Gertie's tongue," they say, and try to open her mouth to see if it is gone. But grandma always takes Gertie's part if the teasing goes too far. "Be patient a little," she says, "Gertie will find her tongue if you just let her alone and give her a chance."

But the last time the little maid came to visit, even grandma played a joke on her. She took Gertie out on the veranda almost as soon as her hat was off and said, "Now I am going to introduce you to a new cousin. This is Harry, who just came from the West with his father last week. I will leave you together so that you can get acquainted nicely.

Then grandma went quickly into the house. If the two children had looked up they might have seen her a moment later watching them from the window and shaking with something very much like laughter. But they did not look up. They sat still, Gertie looking at her hands, Harry looking at his. Harry was shyer even than Gertie. They looked at each other, then at their hands again, but neither spoke.

Something had to be done. At last Gertie reached into

her pocket and drew out a tiny round mirror that was one of her dearest possessions. She held it out to Harry. He took it and started to throw it to the ground.

"Oh, don't!" cried Gertie. "You horrid boy!"

Then Harry laughed merrily. "I just did it to make you say something," he said.

They laughed together then, and in a few minutes their tongues were wagging fast, as if neither of them had ever known what it was to be afraid.

Grandma thinks her little joke worked well, for it helped Gertie to find her tongue, not only that time but many times afterward. When she found that she could not open her mouth or even think of anything to say, she remembered the mirror, and quickly found a plaything or something to do. Then the shyness would always go away and she would find her tongue.—Our Little Ones.

LOST.

What? Lost your temper, did you say?
Well, dear, I wouldn't mind it.
It isn't such a dreadful loss—
Pray, do not try to find it.

'Twas not the gentlest, sweetest one,
As you can well remember
Who have endured its every whim
From New Year's till December.

It put to flight the cheery words,
The laughter, and the singing;
And clouds upon a shining sky
It would persist in bringing.

And it is gone! Then do, my dear,
Make it your best endeavor
To quickly find a better one,
And lose it—never, never!

—Harper's Young People.

It is not enough that we are truthful; we must cherish and carry out high purposes to be truthful about.—Thoreau.

THE BOY WHO MEANT TO.

He meant to get up early
When the air was crisp and cool,
And mow the lawn and clip the hedge
Before he went to school.

But he was tired and sleepy
When he woke at break of day,
So said another time would do,
And slipped in dreams away.

At school he meant to lead his class
Before the term was done,
But lessons are such stupid things
And boys must have some fun.

In manhood feats he likewise meant
To earn some laurels, too;
But Fame is such a fickle dame,
And picks her favorite few.

He meant to reach a wise old age,
Esteemed by great and low,
But wisdom's path was hard and steep
And pleasures lured below.

But since he never really tried
The things he meant to do,
That nothing ever came of them
I'm not surprised are you?

Serene will be our days and bright,
And happy will our nature be,
When love is an unerring light,
And joy its own security.

—Wordsworth.

GENESIS AND EVOLUTION.

A series of addresses by H. J. Loken, pastor First Christian Church, Berkeley. For sale by Westminster Book Store, Sutter and Stockton Sts., San Francisco, Cal. 25c.

MISS BARNARD'S
Kindergarten Training School
2192 Shattuck Ave., Rooms 6, 7, 8. 9
State Accredited List
Address
GRACE EVERETT BARNARD
Hotel Shattuck, Berkeley.

Free Kindergarten Normal School
of the
Golden Gate Kindergarten Assn.
Accredited by the
State Board of Education
Miss Virginia Fitch, President
Miss Anna M. Stovall, Principal
Address: 560 Union St.
SAN FRANCISCO, CAL.
Telephone Douglas 4148

POMONA COLLEGE
CLAREMONT, CALIFORNIA
Twenty-eighth Year Opens Wednesday, September 22, 1915.
Early application is advised, as the number of incoming Freshmen is limited to two hundred—one hundred men and one hundred women. For application blanks or catalogs, address,
THE REGISTRAR.

Pacific Theological Seminary
Located at
BERKELEY
Seat of the University of California. Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low.
Address PRESIDENT, C. S. Nash, D.D.

MILLS COLLEGE
A COLLEGE FOR WOMEN
Suburbs of Oakland, California
A College of high standards and excellent equipment. Entrance requirements equivalent to those of the University of California and Stanford University. Recommended students received in either University class for class. Twenty-one departments. Fine opportunities in Home Economics, Library Study, Music and Art, Modern Gymnasium and outdoor life in ideal climate. A Christian College, undenominational. Semesters open in August and February.
For Catalogue and Information,
Address,
REGISTRAR, Mills College P. O., Calif.